

UNITY

Freedom, Fellowship and
Character in Religion

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Editorial

If men and women would wake with to-morrow's sun to will the good which now lies like a half-formed vision in their minds, the wide earth might be a scene of Justice, and every city of our land transformed into a City of Light.

—W. M. Salter.

**
THIS is Labor week. Monday was Labor day, and for a week back the Labor Congresses have been in session. We trust that the sermon we publish this week will help some to realize the value of the common people, and wish with all our heart that something may come from this Columbian year, with its congresses and other broadening influences, to teach the world how to be just to those who, bearing the brunt of the world's work, enjoy so little of its prosperity.

**
It is encouraging to find that with few exceptions the religious denomi-

national press is hardly less warm than the secular press in its commendation of the several recent instances of substantial exchanges of brotherly services between such far-removed bodies as the Roman Catholic and the Evangelical Protestant churches. Many of the old barriers must be down when a Baptist congregation offers the use of its church to an unfortunate Roman Catholic parish, and when the latter's priest gracefully accepts.

**

THE assertions of the conservative Universalists that their brethren who advocated co-operation with Unitarians were humiliating their own body, because the Unitarians did not wish it, alleging that all overtures had come from Universalists, have recently been answered by members of both denominations, who, by citing official utterances of Unitarian bodies, have shown the falsity of this contention. The last reply of this kind is from Rev. J. T. Sunderland, editor of the *Unitarian*, in a letter to the (*Universalist*) *Gospel Banner*. It is worth noticing that several writers have disproved the erroneous assertions, each citing different facts.

**

IT is pleasant to find the American press and people acquiescing so frankly and good-naturedly in the just decision of the chief questions submitted in the Behring Sea controversy, notwithstanding that that decision runs counter to the selfish interests and official contention of the United States. It seems to us that the American judge who served on the committee and voted faithfully for international justice regardless of the national interest and prejudice is especially deserving of honor, and we believe that our people are prouder of him and better pleased with him than if he had followed the popular clamor.

**

WE have given considerable space in this week's paper to the prelimi-

nary program of the Parliament of Religions, for we know that our readers are deeply interested in it. We have received so many inquiries about it that we are confident our friends will not complain because much they would like to see has been omitted to make room for this. We hope that they will preserve this issue of *UNITY*, as we shall probably not be able to republish in full the various programs which appear this week, although we shall endeavor to note such modifications as may be announced from time to time. The full program of the Parliament of Religions, containing the programs of the several denominational congresses, will be published next week, and will contain not less than two hundred pages. *UNITY* readers will appreciate, therefore, that it is impossible for us to lay it before them.

**

Two BUDDHIST priests, wearing the yellow mantle which makes holy the abnegation of the mendicant in the eyes of many millions, recently sat in a Chicago church and listened to a sermon in which the minister tried to fit Moses and his message into universal religion. One of the priests was venerable, the other youthful; both tried hard to appropriate something of that strange service in a foreign tongue. It was little enough, doubtless, that they got from the words of the preacher. "Too deep and too far, but I like to be here," was the confession of the elder. The occasion was significant in this to other than these representatives of Asiatic piety,—the best thing in that and every service was not dependent upon Saxon syllables. The preacher may have talked English, but the "service," whatever it was, was in a common language, with which the Japanese, Australian, and American present were all more or less conversant. The great words are the same in all speech, the language of the heart is one, as

"The lovers of the light are one."

WE regret that we did not receive the interesting program of the Jewish Denominational Congress, held last week, in time to lay it before our readers. The program of the Jewish Women's Congress, to be held Sept. 3 *et seq.*, was published in our notes from the field some weeks ago, and by request we repeat it in this issue in our announcement column.

**

IN the early discussions that led to the organization of the Parliament of Religions, it was facetiously characterized as an "interplanetary conclave of prophets." The squib has gone around the world, across the seas and back again, and now, as we are approaching such realization as it is possible for mortals to know of their divinest dreams, we would like to lift this bit of humor in philosophy, overlook the wit, and find in it profound philosophy. The conclave is not only *interplanetary* but *interstellar*. The remotest star is allied to this thirst after fellowship that is now crossing the seas from all climes and traveling toward Chicago, and soon to send its flashes of love around the world. Whatever may be the outcome, the parliament will be the noblest suggestion yet born out of the heart of man, the divinest dream that ever left the human soul toward a realization. And unless there is some world peopled with conscious souls more expert in commerce, more enamored of science, more imbued with love, less distracted by selfishness, less befooled and befogged by bigotry, than we are here on the earth, this parliament of religions will be the very biggest thing in God's universe up to date. And through it we are to pass into still greater things beyond. Once more and for the last time we appeal to our readers to welcome and appropriate this festival of love with befitting appreciation.

**

WE talk much of faith and duty, but with most of us it is difficult to have faith that if we do the right in the first thing that comes to us we shall not prejudice our chances to accomplish what seems to us a greater good in a more distant field. This perhaps accounts for the neglect of President Cleveland's administration to act in the spirit of the civil service reform. We believe that our executive desires and seeks the highest welfare of the nation: and it is

not wonderful that in such troublous times he should feel that he cannot devote his attention to such a question as the civil service reform, when such great questions of industrial and financial policy are demanding solution. While these considerations may justify him in giving less attention to the matter than he would in more happy and prosperous times, it does not excuse him from deviating from the principles of a pure, business-like, non-partisan civil service administration whenever the question is brought to his attention. The *Civil Service Chronicle* is doing a valuable service to the republic in ventilating the abuses of which Secretaries Carlisle and Quincy are guilty, and in keeping this important question before the public. May that day be not far distant when magistrates and people shall realize that justice and righteousness are the truest expediency, and that our whole duty is to take the next step forward aright. Ours is the present, not the future. This is the meaning of "Take no thought for the morrow." We must live up to the highest we know. If we are thus true to ourselves to-day, we need have no fear as to the future.

TWENTY-FIVE YEARS.

UNITY does not deal much in personalities. Its limited space excludes the notices of the births, deaths and marriages, which, after all, represent far more pivotal interests in life than do the church dedications, ministerial settlements, conferences, etc., which go under the heading of "Religious Intelligence" in the denominational papers. There is something wrong in the perspective that relates church gossip, theological bickerings, and the politics of conferences more to the realities and interests of religion than those things that are related to the woes and joys of the hearthstone,—the hopes and joys of parentage, the solemn perplexities of home-making.

Perhaps the reticence of the newspaper columns concerning these matters is to be accounted for by an unconscious recognition of this law of pre-eminence. The profound things are not the things about which newspapers and society drop into easy gossip. Theology deals with matters of opinion, that which touches the outer rim of being, and hence it can be reported. Love and the anxieties and hopes that spring therefrom are central; of these it is hard to speak.

Whether this silence is wise or otherwise, we venture to depart from our custom long enough to join in the silver wedding congratulations which were extended on Sunday evening, Aug. 27, to Mr. and Mrs. Myron Leonard in their pleasant home at 6600 Ellis avenue, Chicago. The greetings of the friends and relatives who were able to be present were augmented by the written word which came from a wide circle of friends, many of them well known to our UNITY readers.

Mrs. Ellen T. Leonard, who for the last twelve years has had charge of the Home Department in our paper, and before that was editor of LITTLE UNITY, that excellent dream, as long as it existed, has given such an amount of quiet diligence and loving thought in this and other obscure ways of helpfulness to our little paper that we are glad of an opportunity to mention her name and to confess our editorial indebtedness for many services rendered. But her direct touch in UNITY has been but a small portion of her contribution to our cause. For many years she was secretary of the Western Unitarian Sunday School Society, during most of which time she was home-keeper and care-taker at the Western headquarters. Under her shaping hand the Sunday School Institute came into being. In all these ways and many more she has been the Mother Faithful and the Sister Competent, unappreciated because we have had so few opportunities of knowing how hard it would be to get along without her. Others have found home duties, aches and ailments, personal ambitions and neighborly interferences excuses for an occasional neglect of duty and absence from their posts. But Mrs. Leonard, carrying a large measure of all of these, has become the inevitable and the unfailing. Of her the boy's definition of salt is applicable: "It is what makes the potato taste bad when it isn't there."

If one is at a loss to know how all this efficiency and service has been possible in the home, in All Souls Church, for UNITY and the causes represented at the Western Unitarian Headquarters, in spite of frail and failing health, a part of the explanation is found in the "Helps to High Living," which heads the Home Department in UNITY, and which, as we have reason to know, is to some of our readers—probably our best—

the most valuable help found in our weekly visit. These helps are compiled by Mrs. Leonard, and they show the bee-like instinct that gathers honey, stores it, and in time of need lives on the same.

There is no reason for continuing the anniversary congratulations to the bride, for the groom has not only consented to and participated in all this service, but he has himself been a valiant and vigilant servant of the cause. For four or more years he was Treasurer of the Western Unitarian Conference, and that during the darkest and most tempestuous years of its life and the fact that it weathered the storm is due in great measure to his efficiency.

Having taken so many liberties, we venture on still another by printing the following lines, to which UNITY and its readers would pronounce a hearty Amen!

Together down life's road, O friends,

Just five and twenty years

You've walked; sometimes the way

was bright,

Sometimes 'twas wet with tears.

And, backward looking, mountain peaks

Above the valley's mists,
Touched by the light of tender deeds,
Shine out like amethysts.

The little graves that scattered lie
Like milestones on the way,
Are sacred spots marked by Love's cross,

Where Hope still stops to pray.

O love that lightens, grief that binds,
And peace through pain made sweet,

Thou shalt through coming years
make smooth

The way for these dear feet!

[A. A. O.]

A MAN WHO "TRUTHED IT IN LOVE."*

The memoir of Rufus Ellis, a book now nearly two years old, is before us. The two mottoes on the title-page are perfect for this man: "Gone into the world of light," and "Truthing in love,"—this last in the Greek. The one hints his quality of life, and the other the method of his mind. "Light" was what one always felt when looking at his clear face,—a light that seemed to strike through from some spotless source within. When such persons "go into a world" of it, the going is rather the vanish-

ing of a partition between a lesser and a larger world already one. Yet was he both in and of this earth of ours, a manful worker in it, a very real and vital force of it. The work he chose, or the work that chose him, was ministry. First he ministered in Rochester, N. Y., for a year, where he established the Unitarian Church in 1842; then in Northampton, Massachusetts, where his ten years left a blessed memory; and then in the First Church of Boston, whither he was called in 1853, solely on his record, preaching not a single sermon as a candidate, but stipulating for independent utterance, since he knew—had not the retiring pastor told him?—he was going to "a church and people who prefer not to be shaken."

Of the three types of minister—pastor, preacher, public worker,—he best made real the pastor's ideal, that which takes most self-surrender, least self-assertion. Homes welcomed him, the bed-side knew him, the heart already chastened watched for him. But he was organizer, too; under his lead First Church became a fountain of refreshing charities amid the tightening city. And for his preaching, the fact that Edward Everett (twice in his seat each Sunday), Charles Francis Adams, Prescott the historian, and Rev. Nathaniel Frothingham sat listening in the pews, is voucher that it must have been of some high order, though not of the "shaking" sort. But this brings us to the other motto,—"truthing it in love." He was under small temptation to preach the shaking sermons; for it is application of principle rather than the principles themselves that startle and disturb, and Mr. Ellis, by instinct moderate, gentle and discreet, dealt with the general rather than the concrete. For instance, he hated slavery, but was no abolitionist; so, though he said his word upon this subject now and then, and manfully insisted that he should, when one who deemed discussion of it in the pulpit dangerous to "pure religion and morality" threatened to quit his pew, yet probably under him no pew-door ever twitched upon its hinges in that church. He "truthed it in love." Was it so much in love that he *under-truthed*? Whatever the answer be, his method certainly made him a man of the charities, not a man of the reforms.

His real force and independence were better shown in his theological position,—a position that made him at last an interesting, if not an influential, figure in Unitarian history. Beginning his ministry in the midst of the "Transcendental" excitement, he belonged neither to the old Unitarianism nor the new. To speak roundly, he accepted the negations of the one without its affirmations, and the affirmations of the other without its negations; that is to say, he was no Trinitarian and no Calvinist, but the miracle-proved deism and revelation of the earlier Unitarians by no means satisfied his spiritual sense; on the other hand the denial of miracle and the seeming patronage of Christ by the Transcendentalists, their "Christianity without Christ," greatly offended him, but their theory of direct contact, spirit with Spirit, soul with Over-Soul, was nearly his very own. Add to the higher Transcendentalism a mystic reverence for the historic Christ as the unique expression of the Divine within the limits of the Human, and we have his mind-horizon. He wrote a friend in 1857, "We think of getting up a new denomination, the fundamental doctrine being the incarnation of the Divine Word in the man Jesus,—this the great Article. I believe it would unite multitudes of many sects who are divided by the old technics." Then he much loved "the dear churchly things and ways." In other words, he occupied nearly the position of advanced orthodoxy to-day. He was Unitarian by accident of start, but never cared for the denomination. Had he been Episcopalian or Evangelical by start, he would probably have remained so without caring much for the denomination then. His hope, his aim, was higher than denominational; it was, to see all liberal Christians united in one fold,—only they must be "Christians." All this made him, among the Unitarians of his generation, a conservative among liberals; he counted among the stationary rather than the progressive elements. Had the accident of start been on the other side, he would have been a liberal among conservatives; and then his gifts of spirit, mind and business faculty might possibly have made him a leader, and certainly an element of progress. Did his friend at the Divinity School, Frederic D. Huntington, now Bishop of Central

* Memoir of Rufus Ellis. Edited by Arthur E. Ellis. Boston: Wm. B. Clark & Co. 1891.

New York, do better by becoming Episcopalian? Doubtless each was loyal to his own best self, one in going, the other in staying. As it was, Mr. Ellis did his good by meeting more than half way the liberal spirits among his evangelical brethren. He had—few Unitarians beside him have had—orthodox exchanges; among all his friends such men as Dr. Drinan of Providence and George MacDonald seem to have been most at one with him in thought; and it was Yale, not Harvard, that gave him his "D. D."

To the radicals among his Unitarian brethren he never seemed able to do justice—except that he always "truthered it in love" to them—until nearly the end of his life. Then apparently there came a broadening in his mind. And such broadening of mind, combined with his spiritual quality,—an ability to rise in spirit and in truth still higher than he above denominations, till "Christianity" itself, in any confined "Christ of history" sense whatever, is seen to be itself denominationalism,—this, we trust, is prophetic of the Unitarians to be. Never as a major prophet certainly, but it may well be, five and twenty years from now, that Rufus Ellis, for his consistent indifference to Unitarianism, will be recognized as one of their minor prophets by Unitarians themselves.

A word about the "Memoir" itself. It is but a slight sketch, much of it made up from letters and journals, and the letters are largely his correspondence with a single friend. They are so playful on the surface and so thoughtful underneath, that we wish for more,—for what he must have written other friends. We wish, too, that the work could have been treated more as an artist treats his picture, who aims to make it as complete a unit as he can. In reading the "Life" of a man, it is disappointing to be referred to books of his or articles about him to fill out omissions. Still the sketch is vivid and the good man stands before us. With it, and the book of sermons and the book of prayers by Rufus Ellis, whoever will may know him well. W. C. G.

Two little Quaker children were one day playing together and some little differences arose. One grew quite angry and said passionately, "If thee doesn't take care I'll swear at thee!" "Oh, oh," cried the other, too much shocked to say more. "I will!" exclaimed the other. "Oh, thee little you, thee!" —*Exchange.*

Contributed and Selected

WOMAN'S SONG TO LABOR.

Guild song of the New Century Guild of Working Women, in Philadelphia.

BY MRS. E. S. TURNER.

Tune: "Vive la Compagnie."

Sing we no more of our slavery past,
But of happier times to be;
Work with a soul in it rises at last,
And knowledge shall make us free.
Never a needle shall carry its thread,
Never a housewife mix her bread,
But thought takes part; the trade is an
art.

And labor is dignity.

CHORUS.

Halting no more forlorn, alone,
Moving together, and all as one,
Women, arise, loving and wise,
And help these times to be.

Whom will you have for your ladies
and lords,
And whom for your low degree?
Who does the best deeds, and who says
the best words,
The king of us all is he.
The new aristocracy's latest plan
Will have no use for a lazy man.
Wealth cannot brave, birth cannot
save;
Down to the ranks goes he.

CHORUS.

Marching together in storm, in
shine,
Striving together for yours, for
mine;
Women, arise, loving and wise,
And help these times to be.

No one need marry for station or self,
Or want or crime to flee;
For every girl can take care of herself,
In the skillful time to be.
All to gain and nothing to lose:
Choice will govern and love will
choose.
Love will come to every home
In the woman's century.

CHORUS.

Marching together in storm, in
shine,
Striving together for yours, for
mine;
Women, arise, loving and wise,
And help these times to be.

How do you reckon, O feeble and poor,
Yourselves and your kind to free?
Knowledge is power, and God, He is
sure,
And both on our side will be.
Labor shall think, and wealth shall
feel,
And both join hands for the world's
best weal;
And Christian creed come down into
trade
In the strange new times to be.

CHORUS.

Marching together in storm, in
shine,
Striving together for yours, for
mine;
Women, arise, loving and wise,
And help these times to be.

—From the "Working Woman's Journal."

THE SELF-CULTURE CLUB OF ST. LOUIS.

AN INSTITUTION FOR HIGHER EDUCATION AND SELF-CULTURE AMONG WAGE-EARNERS.

The most important business houses and manufacturing establishments in the world are those which have been started in a small way, and have gradually assumed colossal size and magnitude of extent. They have grown as the circumstances, location, and times have demanded. They have developed with the progress of the age. Public institutions, philanthropic undertakings, and university extension have been most successful when started in the same way. It is scarcely necessary to call attention to the People's Palace in London, or Girard College in Pennsylvania, to show the folly of starting new monuments on too grand a scale. We are not to be understood as calling either of these institutions a failure, but the amount of money and energy has been sadly wasted, for if they had been used in a practical way ten times as much might have been accomplished. We know of other worthy institutions which have been partial or complete failures because they were started on too extensive a scale. It is by a very slow process that people are diverted from their accustomed ways and the habits of their lives. It matters not how lowly their condition or how poorly directed their leisure, it matters not what inducements or advantages are offered, it is only by a slow process that they may be induced to tread better paths and rise to something higher; the change must come about gradually to be permanent.

The fact that Hull House in Chicago and Self-Culture Hall in St. Louis were started in a small way is the most fortunate thing in their history. That they have existed for five or six years and have gradually developed and expanded is the best indication that they are successful and are doing good, practical work. Patrons will not continue to subscribe, and beneficiaries will not continue to attend, unless a work of this character is progressive and useful.

The most unique feature of the Self-Culture Club of St. Louis is that they have always maintained, during seven months of the year, a course of weekly lectures. For four years at each of the headquarters they have had two lectures each week, one for young women, one for men and their families. When we consider

that they have been, in the main, well attended, and have often had crowded houses,—when we consider that the members of the club are all wage-earners, the majority being mechanics and factory workers,—it speaks well for the movement.

A well-known student and practical organizer of similar institutions who visited Self-Culture Hall last fall, seeing the spring course of public lectures, which included four lectures on physiology by a professor of the St. Louis Medical College, five lectures on noted characters of the Elizabethan age by the director of Self-Culture Hall, and four on natural philosophy by one of the professors from Washington University,—remarked that we would kill the people of St. Louis by giving them such stupendous subjects. The secret was that the Self-Culture Clubs have been educated up to this standard. The first program of six years ago was not so weighty. It consisted largely of entertainments, humorous and dramatic readings, and talks on travel illustrated by stereopticon views. The change in the character of the lecture courses indicates the demand interest. It is not the plan to give the people just what they want, but to lead them gradually to something higher and to educate their taste and ability to listen.

The Self-Culture Clubs have been fortunate in having Washington University in their midst, and the professors have been very generous in their assistance during the six years' existence of the institution. Besides the weekly lecture courses there have been educational classes of various kinds and debating clubs. They have always maintained free reading-rooms, which are open to the public and are supplied with the local daily papers, the leading illustrated weeklies, and monthly magazines. They have a good circulating library of over one thousand volumes at each place, consisting of standard novels and works on travel, science, history, etc.

Amusements have been a secondary feature. Excursions have been given from time to time, but they have been given mainly for instruction. The clubs have annually visited the Observatory of Washington University to gaze at the heavens through the large telescope; they have also visited the Art Museum and have had the principal works of art explained to them. They have a special day at the Missouri Botanical Gardens, and some one connected with the gardens goes about with them and points out and explains the most interesting features. Occasionally, in the summer time, steamboat and railroad excursions have been given.

The most important trip of the club has been an excursion to the World's Fair. A party of thirty left St. Louis Saturday evening, July 29th, for a week at the Fair. The party was conducted by the director of Self-Culture Hall, who had pre-

viously been to Chicago to make arrangements and to familiarize himself with the Exposition. The excursion was conducted on the co-operative plan, each paying his portion of the expense and receiving his share of all reductions obtained by co-operation. They went in a special car, stopped at the same hotel, had all meals together, and were conducted in a systematic manner through the Exposition.

The Self-Culture Clubs have grown from two small rooms opened in March, 1887, to two distinct headquarters; one at 2004½ South Broadway and the other in the central part of the city, at 1730 Washington street. The Washington street institution is known as Self-Culture Hall. It was opened last October, several of the workers taking up their residence there. They have for the use of their club premises consisting of a large three-story building, with basement and adjoining yard, 60 feet by 150. These premises were purchased by the Self-Culture Hall Association last June, so that they will remain as permanent headquarters for many years. The building is provided with a lecture-hall, class-room library, gymnasium, baths, room for housekeeping classes for young girls, and rooms for the residents.

Besides these two places they have two other branches, organized chiefly for lecture-courses. These have their own meeting rooms. One is called the Stationary Engineers' Branch, the other is at LeClaire, Ill., among the employes of the N. O. Nelson Manufacturing Company.

The Self-Culture movement in St. Louis was inaugurated by Mr. W. L. Sheldon, lecturer of the Ethical Society. The clubs are not directly connected with the Ethical Society, but they are its offspring, and it is true ethical work. The prime movers and leaders of the Ethical Society are also at the head of the Self-Culture movement. The institution stands on a broad and liberal basis. It preserves strict neutrality on religious, political and social questions. It endeavors to stimulate thought and investigation, without trying to teach what to think. It represents no class, creed or "ism," but is open to all wage-earners, whether they be employed in housework, factory, store or office.

It is supported by voluntary contributions from various classes of business men, and by dues from the various clubs.

Mr. N. O. Nelson, a well-known business man of the city, has been the faithful and efficient treasurer during most of the time of its existence. The club owes much of its success to his practical advice and assistance. The institution has been long enough in existence to see the practical results of its work, and its leaders feel sanguine of its future usefulness. E. N. PLANK, JR.

Who can afford to go through life without especial friends on whom he may bestow especial care and love? When old age comes, that man is poor indeed—in heart—compared with what he might have been, if he has loved no life-long friend. Select your friends without regard to what they may perform for you. That is not friendship which forever seeks itself, but that which gives itself for others. And having given once my love to any man, I never will recall it. Hearts that once were warmed and welded may not be safely severed. When the whirlwind of disaster comes and sweeps his wordly goods away, I will still be his friend. When the brand and blaze of scandal come and ruin reputation, I will remain his friend. And if he meet disaster worse than these, and if temptation hurl him down to direst deep's defile, his fair fame ruined, his good soul soiled by sin, I still will be—and all the more—his friend. If in that moment of his moral overthrow I prove that I am not a friend indeed, but join the hooting crowd of foes, what can I say if he do never rise again, when nothing less than love had power, perchance, to rescue him?

PERRY MARSHALL.

FROM A DRAMA FROM LIFE.

A FRAGMENT.

VAGRANT (*soliloquizing*). What is this shadow on the open street? God's temple? Aye: I will go in and find
The shelter man denies me.—Nay, not so!
The door is locked. Fears God that I may steal
The cup wherein men pledge their love to men,
The plate whereon they break the bread of truth?
Truth! what is truth? Something to read in books,
And prate about within the altar rails?
If truth be not the Lord made manifest
In mercy, love, and justice, what is it
But empty breath that stirreth up a strife
And setteth man against his brother man?
Oh, barren faith, that rears these walls of stone
In sign of worship, when the life—the life
Is the sole temple of the only God,
Wherein to show forth praise and holiness!
Yet—even here how shall God enter in
When man's own selfhood blocks and bars the door,
And builds without a house to which the Lord
Is bid one day in seven?—Vain I knock.
In the Lord's House the Lord is not at home.
—A. L. M., in *The New Earth*.

Church-Door Pulpit

THE COMMON PEOPLE.*

BY REV. CHARLES G. AMES.

"The common people heard him gladly."—
MARK xii.:37.

They were drawn toward Jesus because he was drawn toward them. He could see in them something they could not see in themselves. The sight of the multitude filled him with compassion, because they fainted, and were as sheep having no shepherd. They strayed on barren mountains and over desert sands; he called them to feed in green pastures and to drink from waters of quietness. Some of their religious leaders were hirelings, caring more for the fleece than for the flock, and leaving them to the havoc of wolves, who often came in sheep's clothing. He was the good shepherd, ready to give his life for the sheep. Sheep are very silly, yet they do not readily trust a stranger; some instinct fills them with alarm. But they know the friendly voice; they listen and follow where it leads.

If the common people gladly heard the new prophet, it surely must have been because his voice, strange as it was to the ear, had a familiar sound to the soul. Have we not all been startled and delighted when we heard from some speaker or found in some book the plain statement of a truth we had often thought or felt, but had never put into words? So it was with those simple Galileans, coming out of their villages and country homes. They thronged around the teacher who seemed to speak as never man spake before; who spake with authority, because he said plainly just what their own reason and conscience had always been saying not so plainly. "Look not here nor there," he said, "the true kingdom is within. The main thing is not to be found in the far past, or waited for in the far future; it is nigh at hand. Neither to the temple of Jerusalem nor to that other temple on the mountain of Samaria need we go to offer worship; the Father asks only the child-like heart. Love Him; love each other; love the least of these, my brethren and yours. Forgive just as you would be forgiven; and be like the impartial One who sends sun and rain on the evil and the good. Live like the birds; grow like the lilies; be anxious for nothing but to live in the righteous order." It was all so new and fresh; yet was it not old as the song of the morning stars? And the common people, the multitude—as we should say, "the masses"—heard him gladly.

It is like a broad flash of light from the sky, letting us look into the heart of mankind, into the heart of Jesus, into the heart of God. I can see those sun-browned Hebrew faces, full of eagerness, all turned to-

*A sermon preached in the Church of the Disciples, Boston, June 18, 1893.

ward the teacher; I can feel the applause they give him with their heart-beats; I can hear the gracious words that proceed out of the young man's mouth, as his own features kindle with light and love. Was it more than eighteen hundred years ago, far off in another land, under Syrian skies, and in a language which has long since ceased to be spoken on earth? Heaven and earth may pass away, but those words are sounding down the ages, and every man of every nation hears them in the tongue wherein he was born, as if they rolled out of the heart of nature and the heart of humanity.

The response of the multitude to the word of Jesus does not differ from the response which all human souls give to truth when that truth is spoken in love, and when those human souls are unprejudiced and receptive. There has been something of this in every age and among all people. It is illustrated whenever an open-minded child takes trustingly the counsels of a mother; whenever a pupil profits by the instructions of a teacher; whenever a reader draws wisdom from a book; whenever a man or woman welcomes the entrance of light as a guide of life. If the masses of mankind are still unenlightened, it is not because they choose the darkness; it must be because their eyes have never opened, or because they dwell in moral twilight; and often because they are blind followers of blind guides. I must think indeed that the low intellectual development of many tribes would make it difficult for them to receive the most advanced spiritual teaching; and that there are deep-seated evils, coarse, selfish and sensual passions, and stupid superstitions and irrational traditions, which close the mind against truth and goodness. But I must also think that the vast majority in every land would welcome truth spoken in love, if it were so spoken as to be adapted to their capacity and their actual state. Perhaps, as a matter of fact, the heathen and half-civilized people of Asia, Africa and the islands are living in obedience to all they know of moral law and spiritual life quite as faithfully as those whose culture is more advanced. And as Channing remarks, "We are judged not by the degree of our light, but by our fidelity to the light we have."

But the common people of Palestine, to whom Jesus preached, were not in a state of ignorance and low development; they were not without knowledge of their own literature and laws; and probably they were more familiar with the Old Testament than the majority of our people are with the New. Their range of intelligence was narrow; they knew little of the arts and sciences as we have learned them; and there were no such means of familiar acquaintance with the rest of the world as we enjoy. But neither were they distracted and demoralized by all sorts

of unsettling and contradictory creeds and theories, nor were their brains addled by too many books and papers. They knew the commandments; they believed in the God of Israel; and they were quite prepared to expect that he would raise up prophets to lead his people in ways of righteousness and salvation. They were teachable.

The simplicity and receptivity of childhood is best represented by the common people. The more cultivated are more apt to be preoccupied by theories, proud of their self-intelligence, and tenacious of their own conclusions. And if they are of the ambitious and official class, they are likely to be selfishly interested in maintaining the existing state of things, and averse to changes or reforms that lessen their own importance. They are like traders who have in stock an old pattern of goods, and who do not want anybody meddling with their monopoly of the market.

We can see why the priests and the scribes, or learned class, hated Jesus. He was not one of their set, yet he was more popular than they; and this was hard to bear. He not only undermined their influence: he exposed their pretensions, their usurpations, their hypocrisy. The more he insisted on pure and spiritual religion, the more they felt that their occupation was slipping away. The higher he raised the standard of character or of righteousness, the less sincere seemed their professions and the more ridiculous their ceremonies. If the common people heard him gladly, it was all the more necessary to shut his mouth.

The rich and prosperous could not hear him gladly; for he rebuked their unbrotherly selfishness and disturbed their comfortable worldliness and self-complacency. What a wild radical was this country mechanic, holding out-of-door meetings and turning things upside down! Did you hear him? He described a miserable beggar, dying among the dogs of the street and carried by angels to Abraham's bosom; while the respectable rich man, who was clothed with purple and fared sumptuously every day, dies in his mansion, and finds himself in hell, where he turns beggar for a drop of water! "Woe unto you that are rich! Blessed are ye that are poor!" Could that be called a gospel? Yes, to the multitude, it was like great and good news, to be told, not, indeed, that their well-to-do neighbors were going to perdition, but that their own standing in this universe of God did not depend on gold and silver, which are "hard to get and heavy to hold," nor on houses and lands, which no man can carry with him; and that it is possible for one to be rich toward God when he has not where to lay his head. Yet if the man of great possessions would only count nothing as his own, but hold and use all as a trust for humanity, he, too, became one of the

blessed poor. But this was like the camel passing through the eye of a needle.

The same story runs through the gospels and epistles. The gospel was welcome to the common people, while it made slow progress with the upper classes. "Ye see your calling, brethren," says Paul to the Corinthian believers; "how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the mighty; and base things of the world, and things that are despised, hath God chosen: yea, and things that are not, to bring to naught things that are; that no flesh should glory in his presence." Not only the common people, but the nobodies, the wretchedly poor and ignorant, and the despised slave—these heard a voice out of heaven saying, "Ye are sons of God! Come up higher. He offers you crowns and thrones!"

Here in America we are all the common people. The theory of free society makes us many members of one body. We are not equals in intelligence, in attainments, in external or internal conditions; but we are equals before the laws of the land as before the laws of heaven. If an uncommon man appears, if any one rises above the rest in genius, in scholarship, in wealth, or in any line of achievement, the *theory* of American life makes him all the more a servant. He does not separate himself from the masses; he merges his life in theirs for enrichment and blessing. He is bone of our bone, and flesh of our flesh. This is republicanism; this is democracy; this is civilization; and if Christianity means anything, this is Christianity. Its motto is to "level upward;" its method is to keep all doors of opportunity wide open.

Is the average of intelligence and character low? Does mediocrity cover in "vast glooms" of ignorance, coarse manners, greed, animalism, disorder, and spiritual poverty? Are the multitudes too easily content with "bread and a circus?" Are the masses of our countrymen, native and foreign born, white and black, poorly qualified for self-guidance and self-government? Is heavenly wisdom rare, and heavenly virtue rarer still? All the more precious and helpful is that Christ-spirit which sees in the common people what they cannot see in themselves. All the more urgent is the need of respect for humanity—the need of justice, generosity, and good-will.

What a rebuke is here to the inhuman spirit of exclusiveness and caste which has spread its vulgar influence so widely in what are called the upper circles of American society! Nowhere on earth could social pretension seem so ludicrous. Sometimes it appears as scorn of the common people; more generally as indiffer-

ence, or as charitable condescension, which is still more odious. Our own would-be aristocracy can feel the sting when a titled Englishman on the steamship turns away from the other first-class cabin passengers as "a beastly crowd;" and there are the same affectations of dignity in the slums, where "in the lowest deep a lower deep" is recognized, and women in dirt and rags refuse to associate with some more dirty and ragged still. In any social condition, so far as this means a genuine aspiration for excellence, and an unwillingness to be kept down, let us give it all praise; but so far as it means a willingness to keep others down, let it be anathema. "They only are of the 'baser sort,'" said Horace Mann, "who do nothing for the good of humanity."

But the example of Jesus offers us something better than rebuke; it is full of divine encouragement; it proclaims the nobility of all souls, and makes that great Son of God pre-eminent in the universal brotherhood of humanity. From his power to reach the common people let us infer that *spiritual truth is suited to the nature and needs of all men*. For if some of every class rejected his message, some of every class accepted it. Not with equal heartiness, not with equal appreciation. At a symphony concert some are carried up to the seventh heaven of musical ecstasy; others experience but a milder satisfaction. But those without musical culture may have a musical sense, and nearly all the human race are moved by "the concord of sweet sounds." And the spirit of man everywhere responds, however faintly, to the spirit of God.

The parable of the sower proves that Jesus recognized these different degrees of receptivity, as well as the sad hindrances that come in with "the lusts of other things." He never flattered his hearers, nor was he blind to the mixture of heavenly and earthly motives among his followers. The multitude cared for the loaves and fishes more than for the bread of God. He looked over the world. All its kingdoms and tribes were asking, "What shall we eat? What shall we drink? Wherewithal shall we be clothed?" Yet he knew that at the call of truth and the touch of love, a higher passion and a deeper hunger would awaken in human souls; therefore he said, "Preach the good news to every creature!"

I think we learn also that the power of truth depends on a sympathetic presentation. The most successful preacher is not he who can make the clearest intellectual statement; it is he who can speak the truth in love; he whose word persuades while it convinces. The two must go together—light and heat. If we preachers fail, I think we must generally blame ourselves for some defect in our way of presenting the truth. Either our thinking is muddy—we have not ourselves a clear vision of

divine realities—or we speak over the people's heads, using the language which is familiar only to a few; or our love runs low, so that what is spoken only from the head never reaches the heart. I think all true preaching penetrates; it is a living word, and it carries life, it wakens life. It is always personal, it comes home to each heart as a message to himself. It is an impulse passing from one mind to another, as lightning flashes from cloud to cloud. The Christian gospel seems to me like a vibration from the heart of God, transmitted through some human hearts to others; a movement of life, like waves of light and heat, from the center outward to the utmost bounds of his creation, as if he thus imparted something of himself to us all and through us all.

If the truths of spiritual life can be adapted to all sorts and conditions of men, it does not seem creditable to us that we should hold them as suitable only for the educated or the cultured few. Of course some ways of putting things can only be understood by a philosopher, some lessons can only be taught to advanced classes, and babies must be fed with milk. But when I think of the discourses Jesus gave to the country people and the fisher-folk, and how they heard him gladly, or when I read of his deep spiritual talk with an ignorant woman by the well of Samaria, and the tender adaptation of his ministry to the blind and the crippled, I am ashamed to hear it said that we must turn over the spiritual instruction of the poor and the ignorant to the Salvation Army. How has the church of the living God lost the sweet secret of Jesus!

I believe that the common people, the masses of mankind, offer to the true church the most hopeful material for instruction, persuasion and spiritual improvement. Their capacity is as real as their need; and their responsiveness to sincere appeal can be taken for granted. Nothing is too good for them; nothing too high; if only they hear it in their own language, which must also be the language of the heart, and not merely the language of the books and the schools. For the common people get through their experience, not the same forms of expression, but the same results, which uncommon people arrive at through profound study. Let them see the reality of life on the stage, let them hear it in the songs of Burns, or let it be spoken to them in plain, homespun talk, and they know it as the student knows his books.

The truth is not lowered or vulgarized when it is spoken in the dialect of the home, the shop, and the street—the dialect of the common people. If Jesus reaches them better than Plato or Aristotle, it is because he translates the higher truths into the terms of everyday speech. He adapts the lesson to the state of his pupils. He quotes to them the familiar old Scriptures; he constructs a familiar

September 7, 1893.

dialect out of fishing tackle and farming tools, out of birds and flowers, grass and trees, clouds and sunsets, scenes in the market-place and at weddings, - the woman with her broom, and the shepherd bringing home the lost sheep.

Most of all, he reached the common people because he cared for them, and they felt that he cared for them. This is why so many men, nowadays, find it easy to love Jesus and believe in him, when they cannot make anything of "the Christ" nor of the creeds. They know the man as a friend and a brother; they do not recognize him behind an official mask, or dressed up in a doctrinal robe and a theological wig. In a working men's meeting, they cheered at the name of Jesus, and hissed the mention of the church! They will cheer the church as well, when the church cheers them; as some day it will, when it learns its true business, and catches more of the spirit of the Carpenter's Son.

George Eliot makes one of her characters say, "The love that's betwixt human beings and the help that's betwixt them, that ought to come first!" Yes, and love must open the door to truth. Scolding never converts; and censorious self-righteousness may be more sinful than the publicans and harlots whom it despises. We must give up Luke Honeythunder's method of trying to "seize people by the scruff of the neck, and bump them into the path of virtue." We must go back to the method of the man whom Emerson calls "the blessed Jew"—the man who never once talked down, as if he despised or disdained, who never ridiculed or censured, who came not to condemn but to save. It is by this divine sympathy that truth itself is made effective; for sympathy in the world of souls, which we all inhabit, is like that universal ether which gives wings to the light of sun and stars. Sympathy is love on its travels; love opening communication between spirit and spirit; love going out to service; love descending from God to man; love ascending from man to God; love weaving ties between man and man, and between man and nature; love as the circulating life of the universe.

"Honor to sacred sympathy
All ye within creation's ring!
Up to yon star-pavilions, she
Leads to the unknown King!"

Back of our morality is our religion; back of our religion is our common humanity; back of morality, religion, and humanity is our share of the infinite Life, which is given us to enjoy and to impart. May we so proclaim that Life, in true words and right works, as to make it glad tidings of great joy to all people!

World's Fair Notes

After all in the Anthropological building you come on sculpture, broken and defaced though it be,

that compels a deference and admiration you do not so much feel in any part of the Fine Arts building. Ancient Greece meets you there—Praxiteles quietly challenging comparison with Dubois, St. Gaudens and Trench. The Frenchman is good, but the Greek is great. It is noticeable that visitors go about among these busts, statues, reliefs with that unmistakable shading of reverence and interest which testifies to the powers of the art they behold.

Nowhere else have I seen, except in the Grand Court, this same power to command respect. The scene there impresses you as being something more than human genius could have fashioned—temples not made with hands—as though it must have been fashioned in some far upper region by the perfect gods who could in no wise go amiss in sublimating visions of grandeur and beauty, and then, through some morning mist, let down into Jackson Park. The expression, "It is all divine," has been heard from many lips.

What is it that lends this exceptional charm? It is not simply that the work contemplated has been wrought with exceptional ability, its architectural and artistic features showing masterly treatment. The query arises, was there any "treatment," masterly or otherwise? Did any being or association of beings do it? There is a sense of its having grown as flowers grow, or the stately California trees, and so having a certain organic life of its own which it will be a thousand pities to slay.

The only solution of the perfection attained in giving these magnificent works their living power to so impress and awe, is that the loyal workers have one and all in great sincerity of purpose kept themselves in abeyance, the ideal of a harmonious and beautiful creation dominating and controlling all effect. It was the display of individuality set free from outward constraint or limitation, obedient only to the high behest within—each worker, so obedient, meeting his brothers in reverence to that which is cherished beyond any taint of private ambition; the self-surrender to the eternal order of beauty that establishes without enactment or ordinance the world's harmony and glory.

The old Greeks knew this religion and lived in it, and their "works do follow them" as testimonial and enduring praise.

S. H. M.

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THURS.—Self-sacrifice, illumined by love, is warmth and life.

FRI.—Shall we give up our hope of heaven and progress because it is so slow?

SAT.—One act of charity will teach us more of the love of God than a thousand sermons.

—F. W. Robertson.

EVERY INCH A MAN.

She sat on the porch in the sunshine
As I went down the street,
A woman whose hair was silver,
But whose face was a blossom sweet,
Making me think of a garden
Where, in spite of the frost and snow
Of bleak November weather,
Late fragrant lilies blow.

I heard a footstep behind me,
And the sound of a merry laugh;
And I knew the heart it came from
Would be like a comforting staff
In the time and the hour of trouble,
Hopeful and brave and strong—
One of the hearts to lean on,
When we think all things go wrong.

I turned at the click of the gate-latch,
And met his manly look—
A face like his gives me pleasure,
Like the page of a pleasant book—
It told of a steadfast purpose,
Of a brave and daring will;
A face with a promise in it,
That God grant the years fulfill!

He went up the pathway, singing:
I saw the woman's eyes
Grow bright with a wordless welcome,
As sunshine warms the skies:
"Back again, sweetheart mother,"
He cried, and bent to kiss
The loving face that was lifted
For what some mothers miss.

That boy will do to depend on;
I hold that this is true—
From lads in love with their mothers
Our bravest heroes grew;
Earth's grandest hearts have been lov-
ing hearts
Since time and earth began;
And the boy who kisses his mother
Is every inch a man!

—*Christian Intelligencer.*

AT every trifle scorn to take offense,
That always shows great pride or lit-
tle sense.

—Pope.

THE FOX FAMILY.

Through the wild woods there wandered, unfettered and free, a family of foxes, until, one day, the old ones were shot and the young ones snared by an Indian trapper. He took them all to a fur-trader, who, seeing that they were of good stock, put them in a warm room, the walls of which were lined with zinc, that the fine downy fur of the little creatures might not be rubbed.

Silver-grey, the eldest, grew to be a superb-looking queen of her race, but was sleepy, selfish, and vain. When she stretched herself, or rose to her full height, the points of her thick rich coat glistened like silver sheen, her bushy tail bristled, and her brothers looked upon her with awe. Jet, the next in age, was also a handsome fox, proud of his birth, and scornful of those beneath him, but not a bad fox, as foxes go. Criss-cross* was the third, a fox of moods and fancies, a dual nature; his tastes were sometimes high, at other times quite low. Sandy, the youngest, weakest, and poorest of all, was despised by Silver-grey and Jet, sometimes petted though oftener snubbed by Criss-cross. Having no mother to coddle him, knowing that he was disliked by his brothers and sister, poor Sandy slunk as far away as possible, and rubbed his forlorn little nose on the cold zinc for comfort. The trader fed them on warm milk and bread, and did all in his power to make them happy, but how could he understand the hunger of a little fox's heart?

"Such a plebeian coat!" sneered Silver-grey. "How did you ever come into our family? You must be a changeling."

"Horrid color," said Jet, complacently stroking his long white whiskers.

"It is really dreadful," sighed Silver-grey, "and Criss-cross is almost as bad."

"But he has some good points," said Jet.

Sandy crept up to Criss-cross and licked his paw to show his sympathy, but Criss-cross was in a bad mood, and did not respond.

One day a stranger came in with the trader.

"What a beauty," he exclaimed, pointing to Silver-grey, who, resenting the intrusion, had risen to her feet, and was glaring at him with her fierce eyes. She little knew what was in store for her. That day she was sold, killed, and skinned. Then her skin was dressed, cleaned, stretched, nailed, and sewed into a boa for a beautiful lady. But the lady was not happy, and if Silver-grey could feel, she must often have felt the sob rise under the white throat around which she nestled. Jet soon went through the same process as his sister. He was cut into strips to trim an opera cloak. Criss-cross

*A cross-fox is a silver grey with a red cross on its back, the red cross showing its plebeian origin on one side. A black or blue fox is the rarest of all, and commands a very high price.

formed the center piece for a carriage robe. This was bought by a doctor, with whom Criss-cross made many journeys to the sick, and in this way did more good than while living. A poor man on his way home from work one wintry night saw Sandy (in the shape of a rug) hanging in a window, marked "Only two dollars." He thought, "How nice that would be for my little girl." So he bought it. When Baby saw it she crowed with delight. It lay on her little crib that night and many nights; when taken out for an airing she was wrapped in its warm folds, she rolled on it indoors, she pressed her soft cheek against its shaggy head, and loved poor Sandy more than he was ever loved before.

M. R. H.

THE USE OF MONEY.

The teachable mind of childhood will easily grasp the distinction between a noble and an ignoble use of money; and in the instruction which may be given on this point the daughters of the household should share equally with the sons. A part of this instruction will consist in the experimental spending of a proper allowance, and in this all children should receive the needed guidance; they should also, as they become able, be associated in such of the household expenditures as may safely be intrusted to them. Children should be taught to consider what outlays are necessary, which are useful, which demanded by charity, which superfluous. The Scripture saying is that "Every wise woman buildeth her house," while "the foolish plucketh it down with her hands." It is a serious thought that the little girls on the school bench, using or misusing their weekly allowance, are learning either to build their future house or to pluck it down. And I pause sadly here to reflect how these little girls who are preparing to pull the family down will also pull the state down with it. For this no evil intention is necessary, only an ignorance, common enough, of the true relation of the individual, male or female, to the race and the state.

—*The Forum Extra.*

THE hardest master in the world is the one that makes you think you can let his service alone whenever you want to, but manages it so that you never want to.

Whenever you plant a moderate drinker, you are likely to raise a drunkard either in this generation or the next. There's lots of people ready to tell you what their attitude is on the temperance question; but any marble figger can keep up an attitude.

If the ballot-box was to be passed 'round while Christians were tellin' God in his house how they wanted to be pure like him, would any of them vote for a brewer or a saloon-keeper 'cause their party nominated him?

—*The Voice.*

AN IMPORTANT COMMERCIAL EVENT.

The opening of the new retail building of Marshall Field & Company on Wabash avenue last month was an event of unusual commercial interest and importance. The Chicago dailies devoted considerable space to the event, and said many kind and complimentary things of the largest firm of dry goods dealers in the world.

that time the great throng that is to be found daily in this establishment has been sensibly augmented. The store is very properly regarded as one of the sights of the city. Strangers, especially ladies, feel that they can not afford to go away without having spent some time within its walls. Chicago ladies especially enjoy taking their lady friends into Marshall Field & Company's and have them admit, as they do whether from the East or from abroad, that "We have



MARSHALL FIELD & COMPANY—RETAIL.

State, Washington and Wabash Av. (new building to the right)

Four or five years ago the selling space of the retail store was increased by one third, but since that time the sales have doubled, and shopping became too much crowded for comfort. In casting about for more room Marshall Field & Company added more room to the north on State street toward Randolph street, in which direction the store has been growing for a number of years. Store room after store room had been annexed from time to time until in May last the limit of progress in that direction was reached at the Central Music Hall Building.

The firm had anticipated this, however, and having acquired sole ownership of the corner on Wabash avenue and Washington street had already begun the erection of what has proved to be the finest retail store building ever constructed. This statement is thoughtfully made. There is no building that is its equal in style, taste, wealth of equipment, and adaptability to the purpose intended, in New York, London, Vienna, Paris, or elsewhere.

The architecture is especially appropriate for a retail business—the Italian renaissance—infinite in detail and beautiful in effect. The cost of this building has been a round one million dollars.

Marshall Field & Company with characteristic modesty refer to it as an "Annex" to the retail store. It was formally thrown open to the public early in August, and it was this event which called out the articles in the daily press already alluded to. Since

never seen the equal of this anywhere."

Marshall Field & Company now occupy in their retail establishment 260 feet on State street, the entire distance from State to Wabash avenue, being 340 feet on Washington street and 108 feet on Wabash avenue.

Counting all the floors as though upon one level, the aggregate of floor space is about nine acres.

The stocks of merchandise are divided into more than one hundred departments, and most of these departments have their subdivisions. In arranging these stocks the plan followed is to place associated lines of goods in close proximity. For instance, if a lady purchases a piece of dress goods she finds that everything in the way of trimmings and "findings" required to make up the suit are in departments close at hand.

The tea-room in the new building is elegant in its appointments, and is excelled by no high-class restaurant in the city in popularity and patronage.

Everything has been done looking to the comfort of the public and in the direction of expeditious shopping. Thirteen high-pressure hydraulic elevators have been placed in the new building alone, and there are twenty-three elevators in all in the entire store. The store also contains several wide stairways leading from floor to floor, located in different parts of the building.

In the line of public comfort and convenience besides the tea-room already alluded to there are resting-

rooms, retiring-rooms, waiting-rooms, writing-tables supplied with the stationery of the house for the free use of the public, check and parcel rooms for leaving without expense to owner little bundles, umbrellas and the like, and several telephones that are always at the service of the public.

A beautiful feature of the store is its show windows, which, on all sides—State street, Wabash avenue and Washington street—are always handsomely trimmed, and at night are lighted with a peculiarly soft, rich glow supplied by electric lamps that are concealed from view.

While a great deal might be written in detail about the contents of this vast store and about the organized system under which its 3,000 or more employees conduct its operations, we can only add to what we have already said that it is one of the chief points of interest in Chicago. In the world of dry goods it is an "exposition in itself" of all that is best and most desirable at the World's Fair in its line.

All visitors are received in this establishment in the spirit of true Chicago hospitality, whether wishing to buy or to inspect. To facilitate intercourse interpreters are employed speaking German, French, Italian, Spanish, Swedish, Norwegian, Russian, Bohemian and Japanese. Educated foreigners are among the most enthusiastic and amazed visitors.

It is characteristic of Marshall Field & Company that they are modest, and the firm attributes all its success and its unexampled growth not to its equipments, however perfect they may be, nor the size of the business, which is without a parallel, but wholly and strictly to the facts that merchandise purchased of Marshall Field & Company is to be depended on in quality as represented, and that the price is always the lowest.

The growth of the house in the future bids fair to outrun its marvelous record in the past. It seems destined to establish a high-water mark in the record of commercial development hitherto unattained in the world's history. It is such growth as this which gives us faith to believe that Chicago is surely to become the metropolis of the United States within the comparatively near future.

EACH manufacturer of cigarettes has his own formula of poisons, which he adds to the cheap tobacco from which his cigarettes are manufactured, so that the user of a particular brand soon finds himself wedded to it through the contraction of a drug habit, thus making him a steady customer. It would seem that nothing could be more fiendish than such a scheme for creating business. Every boy who smokes cigarettes may be regarded as a prospective drunkard, or, if not to be a drunkard, certainly an opium slave or a lunatic. No man can indulge long in this fascinating and pernicious habit without becoming wrecked in mind and body thereby. —Good Health.

Notes from the Field

Western Unitarian Conference.—Rev. Arthur M. Judy, after a conscientious and careful consideration of the matter, has declined the Secretaryship of the Conference, to which office he was elected at the meeting of the Directors August 18. This announcement will cause great disappointment within the Conference; but it will easily be understood how the claims of the church in Davenport and the work there, to which Mr. Judy has given the past twelve years, weighed in the scales of duty and finally turned the balance. His note of reply bore witness to his interest in the Conference and his appreciation of the confidence his election implied.

The Chicago Ethical School will resume its work on Sunday, Sept. 3, 1893, at 10 o'clock a. m., in the Masonic Hall, on third floor of Masonic Temple, State and Randolph streets. Pupils and teachers will please not postpone date of entering.—**JUNIATA STAFFORD**, Superintendent.

Chicago, Ills.—The Fourth Annual Conference of American Rabbis, representing American Reformed Judaism, has been in session during the latter part of August, having convened Aug. 23. It was the largest and most successful of the meetings so far held, having representatives from all parts of the country except the Pacific coast. The principal work accomplished was the adoption of the program for the Jewish Denominational Congress at the Parliament of Religions, and the decision to apply the profit from the Union Prayer Book, just prepared, to the fund for the maintenance of superannuated rabbis.

At the Unitarian headquarters at 175 Dearborn street Revs. N. P. Gilman and Loren B. Macdonald, of Boston, and F. W. Holden, of Bernardston, Mass., registered last week; also Mr. Robt. C. Douthit, of Shelbyville, Ill., Miss S. E. Herbert, of Denver, Col., and two ladies from Cleveland, O., Kate S. Brennan and Clara M. Umbstaetter.

AT THE THIRD UNITARIAN CHURCH services began September 3, the subject of Mr. Blake's sermon being "The World." The Sunday school meets at 9:55 a. m. The art section of the Unity Club will be held at 2 p. m., Sept. 16 and 30, at the residence of Mrs. Mahoney, 720 Congress street. The King's Daughters will meet at 4:15 p. m., Wednesday, Sept. 13, at the church. The Sunday school teachers' meetings will be held at the study in the church Mondays, beginning in October. The Sunday morning conversation lectures (10:15 sharp) on the Seven Great Teachers will be resumed in October, the first subject being Mohammed.

The Jane Club, one of the outcomes of the Hull House Settlement in Chicago, a co-operative home for single women, is now nearly a year and a half old, and has about forty members. Miss Addams, for whom the club is named, secured and furnished the premises, which are at 253 Ewing street, and the women run it at an expense of very little more than \$3 a week for each member. The cook and housemaids are the only paid employees, the officers of the club, including the steward, serving without compensation.

New York, N. Y.—Our New York contemporary, *The Independent*, is doing good work in publishing accounts of the philanthropic and charitable institutions of that city. We learn from it that at the second free loan exhibition of the UNIVERSITY SETTLEMENT SOCIETY at the Neighborhood Guild on Delancey street, held from June 17 to July 29, the total attendance was nearly 20,000 in excess of the attendance at the first. About 8,000 of this year's attendance had attended last year. In all, 56,266 attended, of whom 29,209 were adults and 27,057 children. On a representative week, during which the attendance at the Metropolitan Museum of Arts was 8,851, that at the Delancey street exhibition was 12,907,—which certainly speaks well for the undertaking. *The Independent* also gives considerable information as to the organizations housed in the United Charities Building, Fourth avenue and 22d street. First of these is New York's most general organization, the "Charity Organization Society," which, in addition to such branches as the woodyard for men and laundry for women, is now erecting a brick building at the wood-yard, fully equipped with baths, dormitories, and other needed accommodations for 200 men each night. The laundry last year gave employment to 122 women, and its expenses were \$7,746.18, the receipts, less contributions, being not very much less, \$6,297.53. Chas. D. Kellogg is the general secretary of the society. Another institution housed at the same place is the Association for Improving the Condition of the Poor, of which the general agent is Francis S. Longworth. It has six departments, Finance, Temporary Relief, Dwellings, Food Supply, Schools and Institutions, and Hygiene. The institutions referred to above are all non-sectarian.

THE EAST SIDE HOUSE is now erecting a building for a free circulating library, which is also to accommodate a kindergarten and contain rooms for residents. It is hoped that it will be ready for occupation by Christmas.

E. P. W.

Peoria, Ill.—The People's Church held meetings during the summer at Sylvan Park, a summer opera house. The attendance was good, the interest very encouraging. September 3 services began in the Swedenborgian Church, which has been rented as a permanent place of meeting. The minister, Mr. Marsh, has been called upon to officiate at many funerals in the city and neighboring towns. The people seem anxious to hear the good news of the larger hope. The Sunday school has met every week, and sociables and grove meetings have kept the interest up to a most hopeful degree. The dull times will be felt among us, as the People's Church rejoices in that many of its members are numbered among the laboring masses.

Bloomington, Ill.—It is a source of great satisfaction to the friends of liberal religion that the Rev. J. H. Muller, the Unitarian pastor in this college town, has been able to exert so much influence on the students. Mr. Muller began his ministry in the Orthodox Congregational Church, and since he came to this place last December and in the six months which followed his congregations increased from about sixty to nearly two hundred and fifty.

Everett, Wash.—Rev. W. E. Copeland, of Salem, Ore., during the month of August spent two Sundays here preaching to and organizing the liberal people of this place. It is not expected to employ a minister for some time to come, but a satisfactory little circle of earnest people has been formed, and the prospects for growth are promising.

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The Sunday School

THE FOURTH YEAR OF THE SIX YEARS' COURSE.

The Flowering of the Hebrew Religion.

BY REV. W. W. FENN.

LESSON I.

THE BIRTH STORIES.

*Still the angels sing on high,
Still the bearded men draw nigh,
Bringing worship with the morn,
When a little child is born;
Baby-glory in the place,
Star-look on the mother's face,
Psalm within the mother's heart,
Christmas all in counterpart.*

W. C. Gannett.

Picture—The Holy Night, by Correggio, [1494-1534]. The Picture shows nearly all the details that are mentioned in the Golden Verse.

"The angels sing on high." The reference in the poem is to the song which the shepherds heard as they watched their flocks (Lk. ii. 8-14). The picture has the same idea, that angels were interested in the birth of Jesus.

"The bearded men draw nigh." In the Matthew account there has been preserved a legend that three Magi, or wise men, astrologers, from the far East, came all the way to Palestine to worship the child of Joseph and Mary (Mat. ii. 1-12). The bearded man in our picture, however, is one of the shepherds who has come, with the younger man at his side, to see the child of whom the angels sang. Our hearts warm to the artist who shows us the shepherd-boy that has accompanied his master and shares in the light streaming from the child.

"Baby-glory in the place." Except the cloud of light about the angels and the suggestion of day on the distant hills, all the light in the picture comes from the babe in Mary's arms. In the Apochryphal Gospels, from which many of the older painters derived the details of their pictures, it is said that the cave in which Jesus was born, although it could not receive the light of day, was "filled with lights more beautiful than the glittering of lamps and candles and brighter than the light of the sun" (Gospel of Pseudo Matthew, ch. xiii). The "star-look on the mother's face" is shown poorly in the picture (read, however, Gannett's poem "Recognitions"), and the "psalm within the mother's heart" refers probably to the song which is said to have been on her lips when she visited her kinswoman Elisabeth (Lk. i. 46-55). And the best of all is that whatever was true of Jesus might have been true of every child that has ever been born, and has been true of a great many—"Christmas all in counterpart."

We notice in the picture also that in the background Joseph is represented holding an ass, and in the farther background are two persons, one of whom is grasping the horn of an ox. These two animals—the ox and the ass—are found in most of the early pictures of the birth of Jesus, because some of the traditions, preserved in the Apochryphal Gospels, find in Isaiah i. 3, and in Habakkuk iii. 2 (where the Septuagint

reads "in the midst of two lives," that is, of two living creatures), a prophecy of the Messiah. The ass is said to represent the Gentiles, and the ox the Jews, hence it may be that Correggio has represented the ass as trying to look toward Jesus, but pulled away by Joseph, while in the distance the two figures that cannot be clearly made out are endeavoring to make the ox raise his head that he may see the "baby-glory in the place."

The young woman who is shading her eyes as if dazzled by the brilliancy, has a basket in which are two doves. The dove is often associated with Mary as a symbol of her character, but since two are depicted here, the probability is that reference is made to the offering in Luke ii. 24. That Mary is represented as in full health and vigor so soon after the birth of her child is due to a theological prejudice which deemed it "little less than heretical to portray Mary reclining on a couch as one exhausted by the pains of childbirth." (Mrs. Jameson's *Legends of the Madonna*, Pt. II., Sec. 4). The rim of light on the horizon betokens that for the world "the night is far spent, the day is at hand."

When was Jesus born?—In the last years of Herod the Great, who died about 4 B. C.—Our common chronology dates the birth of Jesus at least four years too late.

That Jesus was put to death during the administration of Pilate (26-36 A. D.) is certain, but the date of his birth cannot be ascertained with any approach to certainty. According to Matthew's account he was born just before the death of Herod. Josephus states that Herod died shortly after the burning of Matthias, an insurgent, on the night after whose execution there was an eclipse of the moon (*Antiquities*. xvii. 6, 4), and also that Herod's death was immediately before a Passover. Astronomers say that the eclipse must have occurred on the night of March 12-13, B. C. 4, and consequently Herod must have died between that date and the Passover (March-April) of the same year. If, then, Herod died in the spring of B. C. 4 and Jesus was born before the death of Herod, we have a fixed date later than which the birth cannot have occurred.

Luke seems to give more chronological data. He puts the birth of Jesus at the time of a certain taxing by Cyrenius, governor of Syria. In this, however, he contradicts Matthew, for at the time of Herod's death Varus was governor of Syria (B. C. 6-4) and Saturinus (B. C. 9-6) was his predecessor. Therefore, if Jesus was born just before the death of Herod, as Matthew relates, Luke must be in error in placing his birth while Cyrenius was governor of Syria. Furthermore, from the silence of the Roman historians, the relation in which Judaea stood to Rome during Herod's lifetime, and particularly the fact that during the governorship of Cyrenius (A. D. 6ff) a census was taken in Judaea, we may be sure that in this indication of time Luke has blundered. There was no Roman census under Cyrenius till at least ten years after the death of Herod. That Luke did not think that Jesus was born so late as A. D. 6 appears from III. 1, in which John's baptism, at which time Jesus was about 30 years old, is assigned to the fifteenth year of Tiberius; that is, either 29 A.

D. or, if we date the years of Tiberius from his association with Augustus as colleague, and not from his succeeding to the throne, about 27 A. D.

The only chronological datum in John is in II. 20, where the Jews say that the temple has been forty-six years in building. The temple of which they spoke was begun about the year 20 B. C., and forty-six years would bring us to 46 A. D. But it may be that work was not then going on upon the temple, so that the forty-six years would have ended with the cessation of work, and we are not told how old Jesus himself was at the time of his first Passover. Hence the passage gives no certain note of time. On the whole, it may be said that Jesus was born probably not later than the spring of 4 B. C.

Where was Jesus born?—Probably in Nazareth, possibly in Bethlehem of Zebulon, a little town about six miles from Nazareth.

In the Gospels Jesus is spoken of as from Nazareth, and the natural inference from Jno. vii. 42, is that he was not born in Bethlehem of Judæa, the city of David. According to Matthew, his parents were residents of Bethlehem, who fled to Egypt soon after his birth, and after their return went to Nazareth instead of to their former home, because Archelaus was reigning in Judæa. Luke, however, supposes that Joseph and Mary lived in Nazareth and came to Bethlehem on account of a census which actually did not occur. It was expected that the Messiah would be born in Bethlehem of Judæa, hence, it was natural that those who supposed Jesus to be the Messiah should think that he must have fulfilled expectation in the place of his birth as in other respects—hence the appropriateness of the Bethlehem legend. Since there was a little town named Bethlehem only a few miles from Nazareth, it may be that Jesus was born there, and that, partly through ignorance and partly by the influence of the Messianic prophecy, the two Bethlehems were confounded.

In the class, the birth stories and poems in Matthew and Luke should be read as legends and poems. Some of the apocryphal stories should also be read (they can be found in "The Apocryphal Gospels," B. H. Cowper, London) and the prodigies attending the birth of other heroes of antiquity should be referred to. Above all, it should be made clear that a sense of poetic fitness and a desire to find in Jesus a perfect fulfillment of all the prophecies supposed to relate to the Messiah have done much to modify and color the actual facts.

The following books will be found useful in the lessons for this year:

1. First, and foremost, the Revised Version of the New Testament.
2. Life of Our Lord in Art.....Mrs. Jameson
3. The Apocryphal Gospels.....B. H. Cowper
4. The Jewish People in the Time of Jesus Christ.....Schuerer Especially Div. II, Vols. 1 and 2.
5. The Gospel and Its Earliest Interpretations.....Orello Cone
6. Organization of the Early Christian Church.....Hatch
7. Influence of Greek Ideas Upon Christianity.....Hatch

For a verse-by-verse commentary none is more likely to prove serviceable than "Broadus' Commentary on Matthew," issued by the Baptist Publication Society. Other books whose use may be presupposed are not mentioned.

THE SIX YEARS' COURSE.

In the New Testament lessons for this year three things will be attempted: First, to study a few good pictures; second, to present by the pictures, arranged in chronological order, the chief events in New Testament history; third, to show, by the aid of the pictures, leading New Testament ideas, which may be regarded as the flowering of the Hebrew religion. The pictures selected are the following:

1. THE HOLY NIGHT.....Correggio
2. IN NAZARETH.....Hofmann
3. JESUS IN THE TEMPLE...Hofmann
4. THE BAPTISM.....Dore
5. THE TEMPTATION....Cornelius
6. THE SOWER.....Millet
7. CHRIST PREACHING FROM A BOAT
Hofmann
8. THE GOOD SAMARITAN...Henner
9. JESUS AND THE SINNER..Hofmann
10. THE GOOD SHEPHERD....Jacques
11. JESUS AND THE CHILDREN
Hofmann
12. THE TRANSFIGURATION..Raphael
13. PURIFYING THE TEMPLE.Hofmann
14. THE LAST SUPPER.
Leonardo da Vinci
15. ECCE HOMO.....Rembrandt
16. THE CRUCIFIXION..Michael Angelo
17. EASTER MORNING.....Plochhorst
18. THE PRESENT CHRIST...Hofmann
19. DEATH OF ANANIAS.....Raphael
20. PREACHING OF STEPHEN
Fra Angelico
21. PAUL PREACHING IN ATHENS
Raphael
22. CHRISTUS CONSOLATOR....Schäffer

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Announcements**THE PARLIAMENT OF RELIGIONS.****PROGRAM OF THE CENTRAL MEETING.**

[NOTE.—This program will receive several important additions and be subject to minor changes.]

Monday, Sept. 11.—Addresses of welcome by Pres. C. C. Bonney, Rev. John Henry Barrows, Rev. Augusta J. Chapin, D. D., Archbishop P. A. Feehan, Rev. Alexander McKenzie, D. D., and representatives of the National Government and the Columbian Exposition. Responses by the Rt. Rev. Mgr. Gadd, V. G., Manchester, England; Count A. Bernstorff, Berlin; Archbishop of Zante, Greece; Prof. G. N. Chakarar and H. Dharmapala, of India; Hon. Pung Quang Yu, of China; Principal Grant, of Canada; Mrs. Ormiston Chant, Prof. Henry Drummond, and others.

Tuesday, Sept. 12.—"The theology of Judaism," Dr. Isaac M. Wise; "The voice of the mother of religions," Rev. Dr. Henry Berkowitz; "Hinduism," Manilal N. Dvivedi; "Modern science and the argument for the being of God," Prof. George T. Ladd, Yale University; "Moral evidence of a divine existence," Rev. Alfred W. Momerie, D. D., London, England; "Primitive Hindu religion and primitive revelation," Rev. Maurice Phillips, Madras, India; "The faith of Islam," Hon. Sir Seid Ameer Ali, Calcutta, India; "Harmonies and distinctions in the theistic teachings of the various historic faiths," Prof. M. Valentine; "The existence and attributes of God," Very Rev. Augustus F. Hewitt; "Tendencies of modern theistic thought," Rev. M. J. Safford; "The argument for the divine being," Hon. W. T. Harris. Address by Rev. S. J. Nicolls, D. D., presiding officer.

Wednesday, Sept. 13.—"Human brotherhood as taught by the religions based on the Bible," Dr. K. Kohler, New York; "Man's place in the universe," Prof. A. B. Bruce, D. D., Glasgow; "Taoism," John Chalmers, A. M., LL. D., Hong-Kong; "The soul and its future life," Prof. Samuel M. Warren, D. D.; "Confucianism," Hon. Pung Quang Yu, first secretary of the Chinese legation, Washington, D. C.; "Aspects of Mohammedanism," Hon. Seid Ali Bilgrami, B. A., Hyderabad, India; "Aspects of Buddhism in Japan," Rev. Zitsuzen Ashitzu, Omi, Japan; "What Buddhism teaches of men's relation to God, and its influence on those who have received it," Kinza Ringe Hirai, Japan; "Men from a Catholic point of view," Very Rev. William Byrne, D. D.; "The argument for immortality," Rev. Philip Moxom, D. D.

Thursday, Sept. 14.—"Religion essentially characteristic of humanity," Rev. Lyman Abbott, D. D.; "Spiritual forces in human progress," Rev. Edward Everett Hale, D. D.; "Certain-

ties in Religions," Rev. Joseph Cook; "The origin of Shintoism," Rev. Takayoshi Matsugama, Japan; "What constitutes a religious as distinguished from a moral life," Pres. Sylvester S. Scovell; "Shintoism," Rt. Rev. Renchi Shibata; "The needs of humanity supplied by the Catholic religion," Cardinal Gibbons; "Supreme end and office of religion," Rev. Walter Elliott; "Religion the essential expression of relations between God and man," Julia Ward Howe; "The philosophy of worship," Rev. Robert A. Holland, D. D.

Friday, Sept. 15.—"What the dead religions have bequeathed to the living," Prof. G. S. Goodspeed; "History and present state of the study of comparative religion," Prof. Dr. E. Hardy, Freiburg University; "The study of comparative theology," Prof. T. B. Tiele, Leiden University; "Points of contact between Christianity and Mohammedanism," Pres. George Washburn, D. D., Constantinople; "Zoroastrianism," Eroad Sheriarji Dadabhai Barucha, Bombay; "What Christianity has wrought for India," Hon. Maya Das, India; "The comparative study of the world's religions," Mgr. C. D'Harlez, Louvain University; "Scientific classification of religions," Merwin Marie Snell; "Historic Judaism," Rev. Dr. Dradman; "History and tenets of the Jain faith," Virchand R. Gantri, B. A., India; "Lessons from the study of comparative religion," Mrs. Kate Gannett Wells; "Importance of a serious study of all religions," Count Goblet d'Alviola, Belgium; "The Greek church," the Most Rev. Dionysios Latas, Archbishop of Zante, Greece.

Saturday, Sept. 16.—"Influence of the Hebrew scriptures," Dr. Alexander Mohut; "Jewish contributions to civilization," Prof. D. G. Lyon, Harvard University; "Attitude of holy scriptures," Rev. Charles A. Briggs, D. D.; "The Catholic church and the holy scriptures," Rt. Rev. Mgr. Seton, Newark; "The greatness and influence of Moses, the Jewish law-giver," Rabbi G. Gottheil; "Religion and literature," Rev. Theodore T. Munger, D. D.; "Character and degree of the inspiration of the Christian scriptures," Rev. Frank Sewell; "Study of the sacred books of the world as literature," Prof. M. S. Terry, D. D.; "The spirit and influence of rabbiniism," Rev. Isidore Myers; "Relations of the Catholic church to the Bible," Archbishop Ireland; "The outlook for Judaism," Miss Josephine Lazarus; "Woman in the New Testament," Mrs. Margaret Bottome.

Sunday, Sept. 17 (Afternoon and evening).—"The Catholic church and the marriage bond," Prof. Martin J. Wade, University of Iowa; "The divine element in the weekly rest day," Rev. A. H. Lewis, D. D.; "The Christian view of marriage," Rev. Samuel Dike, D. D.; "The religious education of the young," Bishop John H. Vincent; "The religious

training of children," Brother Azarius, Brothers of the Christian Schools, New York; "The influence of religion on woman," Rev. Annis T. Eastman.

Monday, Sept. 18.—"The incarnation idea in all history and in Jesus Christ," Very Rev. Dr. Cassartelli, President St. Bede's College, Manchester, England; "The historic Christ," Rt. Rev. T. W. Dudley, D. D., bishop of Kentucky; "Christianity a religion of facts," Prof. G. P. Fisher, D. D., Yale University; "The incarnation of God in Christ," Rev. Julian K. Smyth; "The sympathy of religions," Col. Thomas Wentworth Higginson; "The world's debt to Buddha," H. Dharmapala, India; "Christianity as understood by a Japanese," Rev. J. T. Yokio, Japan; "Religious leaders of America," Rev. N. D. Hills, D. D.; "Buddhism in Japan," Revs. Horin Doki and Shinen Shiaka, Tokyo.

Tuesday, Sept. 19.—"How can philosophy give aid to the science of religion?" Prof. J. P. Landis, Ph. D.; "The contribution of science to religion," Sir William Dawson, Montreal; "Christianity and evolution," Prof. Henry Drummond; "Greek philosophy and the Christian religion," Prof. F. Max Mueller, Oxford University; "Religion and music," Waldo S. Pratt; "The aid which religion has given to science," Andrew D. White, St. Petersburg, Russia; "Man in the light of science and of religion," Prof. Thomas Dwight, M. D., Harvard university; "The relation of natural and other sciences to religion," Dr. Paul Carus; "Music, emotion and morals," Rev. H. R. Haweis, London.

Wednesday, Sept. 20.—"Christian evangelization as one of the working forces of our American Christianity," Rev. James Brand, D. D.; "Buddhist ethics," Prof. T. W. Rhys-Davids, Royal Asiatic Society, London; "Reconciliation vital, not vicarious," Rev. Theodore F. Wright; "The basis of right, duty, and law," Prof. Thomas Bonquillen, Catholic University, Washington; "Christianity as verified by human experience," Professor Kosaki, Japan; "Christ the universal reason," Rev. James W. Lee, Atlanta; "The restoration of sinful man through Jesus Christ," the Very Rev. A. V. Higgins, O. P., S. T. M., New Haven; "The way of salvation," Rev. B. F. Mills, Rhode Island; "Religion in Peking," Prof. Isaac T. Headland, Peking University, China.

Thursday, Sept. 21.—"Christ and the social question," Prof. F. G. Peabody, Harvard University; "The social and moral side of the work of the Salvation Army," Commander Ballington Booth; "Religion and wealth," Rev. Washington Gladden, D. D.; "Christianity as a social force," Prof. Richard T. Ely; "The Catholic church and the destitute poor," Charles F. Donelly, Boston; "Religion and the erring and criminal classes," Rev. Anna G. Spencer; "What Judaism has done

for woman," Miss Henrietta Zhold; "Woman and the pulpit," Rev. Antoinette Brown Blackwell; "Religion and poverty," Miss T. D. Broen, Paris, France; "Individual efforts at reform not sufficient," Prof. C. R. Henderson, D. D.; "The child waifs of great cities," Rt. Rev. Mgr. Gadd, D. D., Manchester, England; "The church and labor," Rev. Thomas Cleary, Minneapolis; "The influence of Islam on social conditions," Mohammed Alexander Russell Webb, New York.

Friday, Sept. 22.—"The sacredness of civil authority and law," the Most Rev. John Ireland, D. D., Archbishop of St. Paul; "The African race, its religion, mission and needs," Bishop B. W. Arnett, D. D.; "The Catholic church and the African race," Rev. J. R. Slattery, president of St. Joseph's seminary, Baltimore, Md.; "Religious mission of the African race," Mrs. Fannie B. Williams; "Crime and its remedy," Rev. Olympia Brown; "Perils of great cities," Mrs. Ballington Booth.

Saturday, Sept. 23.—"The religious mission of the English-speaking nations," Rev. Henry K. Jessup, D. D., Beirut, Syria; "International obligations to China," President W. A. P. Martin, Imperial College, Peking; "A Catholic view of arbitration instead of war," J. Semmes; "International justice and amity," Rev. S. L. Baldwin, D. D., New York; "The grounds of sympathy and fraternity among religious men."

Sunday, Sept. 24.—"The present religious condition of America," Rev. H. K. Carroll, D. D.; "The present outlook of religion," Rev. George F. Pentecost, D. D., London; "What religion has wrought for America," Rev. David J. Burrell, D. D.; "The relation of the Catholic church to America," Prof. Thomas O'Gorman, Catholic University of America, Washington.

Monday, Sept. 25.—"The reunion of christendom," Rev. the Hon. W. H. Fremantle, D. D., Canterbury, England; "The reunion of christendom," Prof. Philip Schaff, New York; "Christian union and the work of missions," Rev. George T. Candlin, Tientsin, China; "The principles and means of the religious reunion of christendom," Rev. C. P. Fidelis Kent-Stone, Brazil; "The religious reunion of christendom," Mary A. Livermore; "The relations between the Anglican church and the church of the first ages," Rev. Thos. Richey, D. D., the General Theological Seminary, New York; "International comity," Rev. B. L. Whitman, Colby University; "Christianity as seen by a voyager around the world," Rev. Francis E. Clark, D. D., Boston, Mass.; "Why Chinese Christians should unite in using the term Tien-Chu for God," Rev. H. Blodget, D. D., of China; "The Free Baptist church," Rev. J. A. Hose, Lewiston, Maine.

Tuesday, Sept. 26.—"The message of Christianity to other religions," Rev. Dr. James S. Dennis; "Hindu

ism from a missionary point of view," Rev. F. E. Slater, Bangalore, India; "The attitude of Christianity to other religions," Prof. William C. Wilkinson, D. D., Chicago University; "Synthetic religion," Kinza Hirai; "The primitive and prospective religious reunion of the human family," Rev. John Greiner, St. Paul, Minn.; "The world's religious debt to America," Mrs. C. P. Woolley; "The Armenian church," Prof. Mina Toheraz.

Wednesday, Sept. 27.—"Universal elements in religion," Dr. E. G. Hirsch, Chicago; "The only possible method for the religious unification of the human race," Rev. William R. Alger; "Characteristics of the ultimate religion," Pres. J. G. Schurman, Cornell University; "The center and character of the ultimate religion," Rt. Rev. John J. Keane, D. D., LL.D., Rector Catholic University of America, Washington, D. C.; "Christ the unifier of mankind," Rev. George Dana Boardman, D. D., Philadelphia, Pa.; "The future of religion," Merlin Marie Snell.

THE FREE RELIGIOUS ASSOCIATION AT THE PARLIAMENT OF RELIGIONS.

FROM THE PRELIMINARY ANNOUNCEMENT.

Inasmuch as the Free Religious Association of America was really the first to inaugurate on its platform, twenty-six years ago, the idea of a "World's Parliament of Religions," it will be eminently proper and in accordance with the fitness of things, for it to take part in this larger Parliament to be held in Chicago as a part of the World's Fair, recognizing as it does in its projected convening a "consummation devoutly to be wished;" for it is one of the most significant events of the age, and it may be productive of vast results to the future development of religion. The full significance of that assembly of delegates from all the leading religions of the world will not be manifest, however, nor the logical results of the event be deduced in their completeness, without the meeting of the Free Religious Association to point to what lies beyond a temporary Parliament of Religions. It is very much to have the religions of the world thus brought together on the same platform for a presentation of their beliefs and aims by their own representatives, without controversy or debate. But are the representatives of the religions, there amicably gathered, to separate for their respective countries with the same controversial aggressiveness against each other which they have hitherto manifested, and with the same mutually antagonistic claims to exclusive supernatural inspiration and guidance? The Free Religious Association is the one general religious body in this land which, following the inevitable logical trend of the scientific study of the religions of mankind, has publicly proclaimed the possibility of a new and permanent religious fellowship and co-operation on the basis of the "scientific study of religion and ethics," free reason and of a common humanity,—in lieu of the old theological bases, which, however stringent or attenuated the Dogma, were laid in alleged revelations through miraculous books or persons. We urge, therefore, the members and friends of the Association to rally at this gathering in full numbers. And we cordially invite all who are in sympathy with the general aim and purpose of the Association, whether they have heretofore acted with us or not, to be present at the twenty-sixth Annual Convention of the

Free Religious Association, which will be held in Hall No. 31,

Art Palace, World's Fair, Chicago, Ill., on Wednesday, September 20th, 1893.

W. M. J. POTTER, Pres.
D. G. CRANDON, Sec'y.

THE MORNING SESSION.
beginning at 10 o'clock, will be presided over by Col. Thomas Wentworth Higginson, one of the Vice President and founders of the Association, who will make the introductory address. By request of the Directors, the President, William J. Potter, will then give a written address entitled: "The Free Religious Association—its Twenty-six Years and their Meaning." Dr. Francis Ellingwood Abbot will follow, on "The Scientific Method in the Study of Religion," Mrs. Anna Garlin Spencer, of Providence, R. I., on "The Free Religious Association as the expounder of the Natural History of Religion," and Jenkin Lloyd Jones, of Chicago, on "Religious Progress." Other speakers have been invited and will be announced later.

THE AFTERNOON SESSION
will begin at 2:30 o'clock, and will be devoted to the subject, "Unity in Religion." Minot J. Savage, of Boston, will open the subject, followed by Dr. Edward McGlynn of New York, Mangasar Mangasarian of Chicago, Rabbi Hirsch of Chicago, Mrs. Ednah D. Cheney of Boston, and others yet to be announced.

THE FESTIVAL,
with supper, speeches, music, and social opportunities, will be held in one of the large hotels of Chicago, or at the Union League Club (the place to be definitely announced in the Chicago daily press). Col. T. W. Higginson will preside and welcome the guests, and Mrs. Ednah D. Cheney, M. J. Savage, Francis E. Abbot, Mrs. Anna Garlin Spencer, William J. Potter, Paul K. Frothingham, Mangasar Mangasarian, Jenkin Lloyd Jones, Dr. McGlynn, and others are expected to speak. Reception from 6 to 7 o'clock. Supper at 7 o'clock. Tickets for the supper to be procured at the convention, and of Secretary D. G. Crandon.

THE JEWISH WOMAN'S RELIGIOUS CONGRESS

Meets at the Art Palace, Monday, Sept. 4, at 9 a.m. As a souvenir of the Congress the ladies have published a collection of synagogal music. The book contains, beside the musical text of melodies to be found nowhere else, an essay on liturgical music, which is a valuable contribution to the literature of ancient music. It is issued in a limited edition and at a very low price. Following is the program of the Congress:

Monday, Sept. 4—10 a.m.—Hall 5. (1) Opening address, Mrs. Chas. Henrotin. (2) Welcoming address, Mrs. H. Solomon. (3) Poem, Miss Miriam Del Banco. (4) Jewish Women of Biblical and of Mediæval Days to 1500, Mrs. Louise Mannheimer, Cincinnati, O. (5) Jewish Women of Modern Days from 1500, Mrs. Helen Kahn Weil, Kansas City. (6) Discussion, Led by Mrs. Henriette Frank, Chicago.—**Tuesday, Sept. 5—9:30 a.m.—Hall 5.** (1) Women in the Synagogue, Miss Ray Frank, Oakland, Cal. (2) Influence of the Discovery of America on the Jews, Mrs. Pauline H. Rosenberg, Allegheny, Pa. (3) Discussion, Miss Esther Witkowsky, Chicago; Mrs. Mary Newberry Adams, Dubuque, Iowa.—**Tuesday, Sept. 5—2:30 p.m.—Hall 5.** (1) Women as Wage-Workers with Special Reference to Directing Immigrants, Miss Julia Richman, New York City. (2) Discussion, Led by Miss Sadie Leopold, Chicago. (3) Influence of the Jewish Religion on the Home, Miss Mary Cohen, Philadelphia, Pa. (4) Discussion, Miss Julia Felsenthal, Mrs. Isabella Beecher Hooker.—**Wednesday, Sept. 6—9:30 a.m.—Hall 5.** (1) Poem, Miss Cora Willburn. (2) Charity as Taught by Mosaic Law, Mrs. Eva L. Stern, New York. (3) Woman's Place in Charitable Work: What it is and What it should be, Mrs. Carrie Shevelson Benjamin, Denver, Colo. (4) Discussion, Miss Bamber, Boston; Mrs. Navra, New Orleans.—**Wednesday, Sept. 6—8:30 p.m.—Hall 5.** (1) Mission Work Among the Unenlightened Jews, Mrs. Minnie Louis, New York City. (2) Discussion, Led by Mrs. Dr. Kohut, New York. (3) How can Nations be Influenced to Protest or even to Interfere in Cases of Persecution, Mrs. Laura Jacobson, St. Louis, Mo. (4) Discussion, Miss Lillie Hirshfield, New York; Mrs. Celia P. Woolley, Chicago; William J. Onahan, Chicago; Dr. Emil G. Hirsch, Chicago.—**Thursday, Sept. 7—9:30 a.m.—Hall 5.** Reports, Paper on Organization, Miss Sadie American, Chicago.

The following papers will be presented in the General Parliament of Religions on the dates specified: "What Judaism has Done for Woman," Miss Henrietta Szold, Baltimore, Md.; to be presented in the General Parliament of Religions, Sept. 21. "The Outlook for Judaism," Miss Josephine Lazarus, New York; to be presented in the General Parliament of Religions, Sept. 26.

INTERNATIONAL CONGRESS OF UNITARIANS

To be held in Chicago, Sept. 16-23, 1893,

Under the Auspices of the WORLD'S CONGRESS AUXILIARY of the WORLD'S COLUMBIAN EXPOSITION.

(The arrangement of the parts subject to revision.)

THE UNITARIAN EXPOSITION IN THE PARLIAMENT OF RELIGIONS At Art Institute Building. REV. E. E. HALE presiding.

- Saturday, Sept. 16.** THE UNITARIAN MOVEMENT.
 10 A. M.—Its Representative Men Rev. Theodore Williams, New York
 Its Theological Method Rev. M. St. C. Wright, New York
 Its Place in the Development of Christianity *Prof. C. B. Upton, B. A., B. Sc., Oxford, England
 The Church of the Spirit—Rev. Anna Garlin Spencer, Providence, R. I.
 2 P. M.—In Literature Rev. Augustus M. Lord
 In Philanthropy Rev. F. G. Peabody, D. D., Cambridge, Mass.
 In the Growth of Democracy Rev. Horatio Stebbins, D. D., San Francisco

Sunday, Sept. 17.

There will be preaching by the visiting Unitarian clergy in as many of the churches of the city as can be arranged for.

UNITARIAN INTERNATIONAL CONGRESS

To be held in the Sinai Temple (Dr. Hirsch's), corner Indiana avenue and Twenty-first street.

Monday, Sept. 18.

- 3 P. M.—Meeting of Local Committee and Advisory Council in one of the lesser Halls of Art Institute.
 8 P. M.—Reception in Unity Church.

Address of Welcome Rev. Robert Collyer, New York

Original Hymn Rev. F. L. Hosmer

Tuesday, Sept. 19. THE HISTORY OF UNITARIANISM.

- (a) From the Sermon on the Mount to the Nicene Creed—Rev. T. R. Slicer, Buffalo
 (b) In Poland *Rev. Alex. Gordon, M. A., Manchester, England
 (c) In Hungary *Prof. S. Boros, Transylvania
 (d) In France Prof. G. Bonet-Maury, Paris
 (e) In Germany Rev. Alex. Gordon, M. A., Manchester, England
 (f) In Italy Prof. Bracciforti, Milan
 (g) In Scandinavia Prof. Carl von Bergen, Stockholm
 (h) In England Rev. W. Copeland Bowie, London, England
 (i) In Holland Rev. F. W. N. Hugenholtz, Grand Rapids, Mich.
 (j) In America: Unitarianism in Its Pre-Transcendental Period Rev. J. H. Allen, D. D., Cambridge, Mass.
 Unitarianism in Its Transcendental Period Rev. Geo. Batchelor
 Unitarianism in Its Post-Transcendental Period Rev. J. C. Learned, St. Louis Evening. UNITARIANISM IN NON-CHRISTIAN DEVELOPMENT.

Protab Mozoomdar Calcutta, India

A Representative Jew

A Representative Mohammedan

Wednesday, Sept. 20.

THE RELIGIOUS DOCTRINES OF UNITARIANISM.

- (a) The Human Roots of Religion Rev. F. B. Hornbrook, West Newton, Mass.
 (b) God Rev. S. M. Crothers, St. Paul, Minn.
 (c) Jesus Rev. J. H. Crooker, Helena, Mont. Evening.

(d) Man Rev. H. M. Simmons, Minneapolis, Minn.

(e) The Problem of Evil Rev. S. R. Calthrop, Syracuse

(f) The Life Eternal Rev. M. J. Savage, Boston

Thursday, Sept. 21. UNITARIANISM AND MODERN THOUGHT.

- (a) Scientific Rev. H. W. Crosskey, LL. D., F. G. S., Birmingham, England
 (b) Biblical Criticism Prof. C. H. Toy, D. D., LL. D., Cambridge, Mass.
 (c) Social Problems *Rev. P. H. Wicksteed, M. A., London, England
 (d) Extra-Biblical Religions Rev. Geo. A. Thayer, Cincinnati, Ohio
 (e) The Hymns of the Church Rev. A. P. Putnam, Concord, Mass. Evening.

THE PROMISE OF UNITARIANISM.

Addresses by: A Layman, Revs. Caroline J. Bartlett, W. C. Gannett, E. E. Hale.

Friday, Sept. 22. PRESENT ORGANIZED FORCES OF UNITARIANISM.

- 10 A. M.—American Unitarian Association Rev. Grindall Reynolds
 National Conference Rev. W. H. Lyon
 British and Foreign Unitarian Association, Manchester, England—
 Rev. S. A. Steinthal

Transylvania

Western Unitarian Conference Rev. F. L. Hosmer

Unitarian S. S. Society Rev. E. A. Horton

Unitarian Guilds Rev. B. R. Bulkeley, Concord, Mass.

Unity Clubs Rev. G. W. Cooke, Boston

W. U. S. Society Rev. A. W. Gould, Chicago

Middle States Conference Rev. D. W. Morehouse

Pacific Coast Conference Rev. C. W. Wendte, San Francisco

Southern Conference Rev. G. L. Chaney, Atlanta, Ga.

In Australia Miss C. H. Spence

2 P. M.—Women's Meeting: The Contributions to the Theological Emancipation of Women, by—

(a) Judaism Miss Mary Cohen, Philadelphia

(b) Universalism Mrs. Jane Patterson, Boston

*Those marked with an asterisk are not expected in person.

September 7, 1893.

- (c) Unitarianism..... Miss Marion Murdock, Cleveland
 (d) Free Religion..... Mrs. Edna D. Cheney, Boston
Evening.

Fellowship Meeting. In charge of.....
 WITH SPEAKERS FROM ALL BRANCHES OF THE LIBERAL MOVEMENT IN RELIGION.
 Names to be announced Congress Week.

Saturday, Sept. 23. 8 P. M.—Reception in Church of the Messiah.

WORLD'S CONGRESS OF EVOLUTIONISTS.

PROGRAM.

First Day.

WEDNESDAY, SEPTEMBER 27, 1893.

Morning Session.—CONSTRUCTIVE EVOLUTION: Progress of the doctrine in forty years. Its present scientific and popular status. Its upbuilding and beneficent character.

Afternoon Session.—BIOLOGY, as related to Evolution. Darwinism, natural and sexual selection. "Survival of the fittest." Origin of variations. Heredity. Use and disuse of functions.

Evening Session.—THE HEROES OF EVOLUTION: Darwin, Spencer, Wallace, Haeckel, Gray, Youmans, etc.

Second Day.

THURSDAY SEPTEMBER 28, 1893.

Morning Session.—PSYCHOLOGY, as related to Evolution. The nature of knowledge. The doctrine of relativity. Sense-perception. The evolution of mind.

Afternoon Session.—SOCIOLOGY: The science of social growth. Man's relation to the earth and to his fellow-men. Evolution's promise for the settlement of social problems. The true conservatism of Evolution.

Evening Session.—ECONOMICS, as related to Evolution. The historical and evolutionary method as applied to political economy. Larger economic aspects of the question.

Third Day.

FRIDAY, SEPTEMBER 29, 1893.

Morning Session.—PHILOSOPHY, as affected by Evolution. The scientific method in philosophy. Spencer's Unknowable. The philosophy of history.

Afternoon Session.—ETHICS: The morals of Evolution. Growth of the moral sense. Its relation to prior physical and biological conditions. Harmony of intuitive and experiential theories.

Evening Session.—RELIGION: How it is affected by the doctrine of Evolution. Spiritual implications in all progress. Materialistic speculations untenable. The immanent and transcendent Power that makes for Beauty, Order and Righteousness.

THE FRATERNITY OF LIBERAL RELIGIOUS SOCIETIES IN CHICAGO.

The bracketed words in the list below indicate the special fellowship with which the societies have been identified; but for all local, ethical and spiritual purposes the words are growing less and less in importance, when used to differentiate the one from the other. The pastors and societies named below have a growing sense of community of work and interest, viz.: The liberation of the human mind from superstition and bigotry, the consecration of the life that now is, and the ennobling of our city, our country and the world.

UNITY WILL BE GLAD TO PUBLISH, IN THIS COLUMN, SUNDAY ANNOUNCEMENTS, OR ANY OTHER NOTICE OF ACTIVITIES IN CONNECTION WITH ANY OF THESE SOCIETIES, FREE OF CHARGE. COPY MUST BE SENT TO UNITY OFFICE NO LATER THAN TUESDAY MORNING OF EACH WEEK.

ALL SOULS CHURCH (Unitarian), corner Oakwood boulevard and Langley avenue. Jenkins Lloyd Jones, Minister.

CENTRAL CHURCH (Independent), Central Music Hall, corner of State and Randolph streets. David Swing, Minister.

CHURCH OF OUR FATHER (Universalist), 80 Hall street. L. J. Dinsmore, Minister.

CHURCH OF THE MESSIAH (Unitarian), corner of Michigan avenue and 23d street. W. W. Penn, Minister.

CHURCH OF THE REDEEMER (Universalist), corner Warren avenue and Robey street. W. H. Harris, Minister.

ENGLEWOOD UNIVERSALIST CHURCH, Stewart avenue and 65th street. R. A. White, Minister.

ETHICAL CULTURE SOCIETY, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

FRIEND'S SOCIETY, second floor of the Athenaeum Building, 18 Van Buren Street. John J. Cornell and others will speak.

K. A. M. CONGREGATION (Jewish), Indiana avenue and 33d street. Isaac S. Moses, Minister.

OAK PARK UNITY CHURCH (Universalist). R. F. Johonnot, Minister.

PEOPLE'S CHURCH (Independent), McVicker's Theater, Madison street, near State. H. W. Thomas, Minister.

RYDER CHAPEL (Universalist), Sheridan avenue, Woodlawn. John S. Cantwell, Minister.

SINAI CONGREGATION (Jewish), Indiana avenue and 21st street. E. G. Hirsch, Minister.

ST. PAUL'S CHURCH (Universalist), Prairie avenue and 28th street. A. J. Canfield, Minister.

THIRD UNITARIAN CHURCH, corner of Monroe and Laflin streets. J. Vila Blake, Minister.

UNITY CHURCH (Unitarian), corner of Dearborn avenue and Walton place. T. G. Milsted, Minister.

ZION CONGREGATION (Jewish), corner Washington boulevard and Union Park. Joseph Stoltz, Minister.

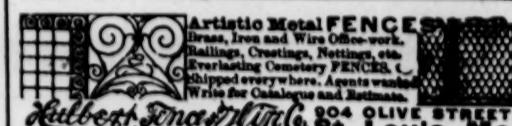
AT THE CHURCH OF THE MESSIAH Rev. W. F. Greenman, of Fitchburg, Mass., will preach Sunday morning.

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